/327 cont./

washed once more and again rubbed. After this it is wrapped in a small net covering. Deformed children (blind ones, too) are drowned in the river by the mother; this is not regarded as wrong. Only well-formed children are raised, even when they are all girls. Nothing could be learned about the treatment of twins; such a case had "not yet occurred." The families, on the average, have two to four /328/ children; five are already regarded as many. There are said to be even more children in one family, however. The child is nursed for several years, and even children five or six years old still run to their mother in order to appease their hunger.

Children are given their names at birth by the grandparents on the paternal and maternal side. They keep these names all through life. Many Karajá bore Christian names, which were given them by the Brazilian boatmen; there are said to be only one or two actually baptized Karajá in São José. I obtained quite a number of given names for persons of both sexes; unfortunately, translations of them could not be obtained. It is only in the following names that familiar syllables may be separated out: mãŭzĭ = addition to pottery clay (see above, p. 209); kūlĭ = tapir; ănănlŏă = cat; ănlŭāzĭ = jaguar-zi (zi = egg; possibly misheard for ti = bone). For the rest of the names, see the word list /untranslated; see the foreign text, pp. 454-455/.

Soon after birth the children have their ear lobes pierced for the insertion of the ear tulips (kūădjŭ), which are later replaced by the ear rods; it is only later that the lip-hole is pierced for the boys. Both procedures take place without any further ceremony.

The boys run about naked; girls wear a black string-belt. It is only at the age of 9-12 that the boys tie the penis up and the girls hang the bast apron over the belt. From then on the boys live with the young men. As insignia the children wear arm cuffs, calf and ankle bands, the latter of which are already removed by the boys at the age of six to eight years.